

CONTENTS

Indian Place Names of Baja California Sur, (Part I) by Miguel Leon-Portilla	4
Mojave Indian Ghosts and the Land of the Dead, by Kenneth M. Stewart	14
Cartographic Pictograph Site in Baja California Sur, by W. Michael Mathes	23
Reminiscences of an Archaeologist: XI, by Mark Raymond Harrington	29
Research Library Notes	35
Book Reviews	37

SOUTHWEST MUSEUM

CLASSES OF MEMBERSHIP

Benefactor	\$25,000
Patron	10,000
Life Member	1,000
Fellow	500

(ANNUALLY)

Sustaining Member	100
Corporate Member	100
Annual Member	10 up
Student Member	7.50

THE MUSEUM IS OPEN EVERY AFTERNOON, EXCEPT MONDAYS AND CERTAIN HOLIDAYS, FROM 1 TO 5—THE CASA DE ADOBE ON SATURDAYS, SUNDAYS AND WEDNESDAYS FROM 1 TO 5.



The Masterkey

January-March, 1977

Vol. 51, No. 1



Part One

INDIAN PLACE NAMES OF BAJA CALIFORNIA SUR

A Report Attributed to Esteban Rodríguez Lorenzo

By MIGUEL LEON-PORTILLA*

Introduction

THE DOCUMENT PUBLISHED HERE comes from the rich collection of manuscripts preserved at the Biblioteca Nacional de México. A brief enumeration of the principal themes treated in the text will reflect its significance for the history of peninsular California in the mid-eighteenth century.

The document includes a concise description of the various missions established up to the year 1740, from San José del Cabo to what was then the most northerly mission, San Ignacio Cadakaamán. In addition it provides a type of itinerary, with appropriate distances, starting at Cabo San Lucas and following what can be called the "mission route" northward to San Ignacio. Interestingly, this itinerary coincides, in the main, with the route of the modern Transpeninsular Highway.

Another type of information, found only partially in other sources, is that of the Indian place names for those locations where missions were established. Thus, thanks to this manuscript, we are able to know for the first time, in the Pericú and Guaycura languages, the

*Institute of Historical Research, National University of Mexico.



original names of such places as San José del Cabo, Santiago, La Paz, Dolores, and several other mission sites.

Finally, additional data are given here relative to the topography of the southern part of the peninsula, the coasts, bays, coves, islands, and other geographical landmarks. It should be noted that all this information was furnished by a person who directly and personally knew the majority of the places described; furthermore, that the document was written several years prior to

the publication of the first work relative to the peninsula, the *Noticia de la California y de su conquista temporal y espiritual*, by the Jesuit Miguel Venegas, which appeared in Madrid in 1757.

Characteristics of the Manuscript

The text in question, as stated, is found in the Biblioteca Nacional; it is a part of the so-called "Archivo Franciscano", catalog number 4/62.1. The fact that it is a part of the Archivo Franciscano might give the impression that the document must have been written by some member of that religious order; however, among the numerous documents in this collection are many from various other sources and authors.

The manuscript consists of six leaves, written on both sides. Of the six, it is the first four which are of the greatest interest, in that the two remaining pages are a sort of resumé of the preceding text. On the upper margin of the first page the date of 1740 is registered. Beginning on the lower part of page three the document appears to have been written by a different hand from the preceding pages. It should also be pointed out that many of the Indian place names appear as marginal notes.

The Author of this Description

Because the manuscript is unsigned it is necessary to give the reasons for attributing it to a person well known in the early history of California. A sufficient basis exists to believe that the document is a report which was requested of its author. This is confirmed in the characteristics of the itinerary, with its multiple references, and again, further on, in the statement at the end of the last page: "This is what I know."

It appears quite probable that Father Miguel Venegas, in the process of collecting material for his *Noticia de la California*, was the person who requested this report. We know that, occupied with his work, Venegas had been requesting and receiving all types of information from the missionaries of the peninsula. For example, in the Biblioteca Nacional there is a document in which Father Venegas sets forth a series of questions directed to the missionary Juan Bautista Luyando.¹

Venegas, however, concluded his work, as he notes,

on August 5, 1739. Therefore, regarding the manuscript with which we are dealing, we may surmise either that it did not arrive until after he had finished or else that it was actually written shortly before the date of 1740 which has been assigned to it.

It seems clear that this manuscript was not prepared by one of the missionaries laboring on the peninsula. There are three bases for this assertion. The first is the manner in which the author speaks of the Jesuit missionaries. In almost all instances, in the manner of one who was not one of them, he refers to them in the respectful form of "the reverend fathers." Also, on page four, *verso*, in dealing with the mission of Loreto and mentioning the father administrator, he adds that there is "a lay priest who helps him." Any Jesuit missionary, in place of the term "lay priest", would have used the term characteristic of the Order: "brother coadjutor."

The second indication as to the identity of the writer of the document appears also on the aforesaid page. Referring to the various missions, the author states that in the case of those of which he has no personal knowledge: "I put the distance which has been given to me by soldiers who have covered those areas on foot." It appears, in other words, that the author was in contact with the men who made up the military force at the presidio of Loreto.

Finally, the third reason for believing that the author was not a missionary is the prose style in which the document is written. The composition is very choppy and irregular.

From among the few soldiers and military men who served at the presidio of Loreto about 1740 we know of only one who sent information to Father Venegas. This detail is given by Andrés Marcos Burriel, also a Jesuit, who several years later was the editor in charge of publishing the *Noticia de la California* in Madrid:

"Father Venegas, in order to write his history, had various reports at hand [including those of Salvatierra, Piccolo, Ugarte . . .] as well as a diary of Don Esteban Rodríguez Lorenzo, first captain of the California presidio . . ."

These facts, plus the inferences which can be drawn

from them, make it appear that the author of the document was the well-known military captain, Don Esteban Rodríguez Lorenzo. Although this conclusion cannot be positive, it seems highly probable.

Biographical Data on Esteban Rodríguez Lorenzo

A work of great importance, for which abundant documentation exists, would be a complete biography of Captain Esteban Rodríguez Lorenzo. The following are some of the more salient aspects of his life, as based upon information given by Miguel del Barco in his *Historia Natural y Crónica de la Antigua California*.³

The man who would later become a famous captain in the Californias was born in the Algarve, the southernmost region of Portugal. Although the exact date of his birth is not known, it can probably be fixed at around 1670. We know for a fact that while still a young man he went to Sevilla and from there sailed for Veracruz. Once established in Mexico, he began work as a major-domo on one of the haciendas that the Jesuits had in the College of Tepotzotlán. When Father Juan María Salvatierra prepared to leave for the peninsula, in 1697, Rodríguez Lorenzo, then about thirty years of age, offered to accompany him. His offer accepted, he became a soldier in the small group of founders of the first permanent settlement in California.

Four years later, in 1701, at the port of Loreto, he was elected captain of the presidio, which resulted not only through the decision of Father Salvatierra but also through the unanimous vote of the other soldiers. For over forty years, or until 1743, he would exercise this command, until, old and virtually blind, he was relieved.

The captain was the right arm of the Jesuits during these four decades. The missionaries have left us many testimonials relative to his life and activities, and these praise him in the extreme. Don Esteban, with the few men at his command, did not limit himself to protecting the missionary enterprise but carried out many other tasks. Thus, with his own hands, on many occasions, he aided in the building of the first houses and chapels established at several locations. He also labored in agriculture and livestock raising, teaching the Indians whose lives he wished to improve. From two documents

we illustrate these actions clearly. The first is a letter from Father Francisco María Piccolo to the Jesuit Provincial in Mexico, dated July 17, 1721. It reads in part:

"Now I come to a request which I make of my Father Provincial, who I hope will relieve me from the debt in which I find myself. It is the case of Captain Don Esteban Rodríguez Lorenzo, who came, as Your Reverence knows, with our venerable Father Juan María Salvatierra and who has acted above all intelligently among the pagans, and by his good works has been captain of this Royal presidio for many years . . . Now, since he is married and has a very large family, I would like to help him with two of his sons for whom he cares greatly. Thus I wish and request of Your Reverence that you speak with and arrange with the Father Rector of San Ildefonso that he take care of the two children until, with some royal scholarships vacant, his excellency [the Viceroy] be informed of this matter. And, because the said captain, due to his fine acts, deserves this favor, I beg Your Reverence to inform the Viceroy of the aforesaid . . ."

Father Piccolo adds later, as a postscript, further interesting information. He specifically refers to the activities of the wife of Rodríguez Lorenzo as follows:

" . . . even if he had no merits (but he has many) these two children deserve to be helped if no more than for their mother, wife of the captain, who, from the time she set her feet in this land until the present, has been working as a nurse, caring for the Indian men and women in their rancherías. Her house is a hospital where the sick from our missions are cured with great charity and learning, teaching the Indians not only to sew, but even to read . . ."

The previously mentioned Miguel del Barco, in commenting on the character of Don Esteban, wrote:

"His manner with everyone was straightforward, sincere, and distant from those false courtesies which are only artificial words without a base in truth. In his conduct and charitable activities, he was always a fine example for everyone . . ."

Of Don Esteban's children, all born in California, one, Bernardo Rodríguez Larrea, succeeded him as captain of the presidio beginning in 1744. A daughter, Rosalía, married the soldier Manuel Ocio, who, on

leaving the military service, succeeded in becoming a wealthy pearl fisherman and later the founder of the mining town of Santa Ana, the first secular settlement in the Californias, in 1748.

Esteban Rodríguez Lorenzo, who in many years of working with the missionaries left a deep imprint on California, died at the port and presidio of Loreto on November 4, 1746.⁷

As previously mentioned, thanks to the testimony of the Jesuit Andrés Marcos Burriel, editor of the work of Miguel Venegas, we know that Don Esteban, taking time from his many other activities, supplied some data relative to what he knew about California. If our inferences concerning authorship of the document published here are correct, we have an example of the writings of Don Esteban, the Captain who had extensively traveled much of the peninsula, and therefore knew it as did few others of his time.

The translation of this document attempts to follow the style of the author. Footnotes have been added to clarify certain points and I have also prepared an Appendix in which the indigenous place names of Baja California Sur mentioned in this and several other documents are listed.

To the following persons I wish to express here my thanks: to Dr. W. Michael Mathes for his translation into English of this work; to Prof. Victor M. Castillo for the preparation of the map with the indigenous place names; and to Dr. William O. Hendricks, President of the Alta California Committee of the Cultural Association of the Californias, for his interest in the present publication.

MIGUEL LEON-PORTILLA
Institute of Historical Research
National University of Mexico

Footnotes: Introduction

- (1) "Interrogatorio sobre la misión de San Ignacio que envía el padre Miguel Venegas al padre Juan Bautista Luyando, y la respuesta de este último de 11 de enero de 1737" [Questions about the Mission of San Ignacio proposed and sent by Fr. Miguel Venegas to Fr. Juan Bautista Luyando, and the

Answers given by the latter, January 11, 1737], Archivo Francisco, 4/60.1.

- (2) Miguel Venegas, *Noticia de la California y de su conquista temporal y espiritual hasta el tiempo presente* (Madrid, 1757; reprinted in Mexico by Luis Alvarez y Alvarez re la Cadena, 1943), 3 v.; t. I, p. 18.
- (3) Miguel del Barco, *Historia Natural y Crónica de la Antigua California*, edited, with notes and appendices, by Miguel León-Portilla (Mexico: Universidad Nacional, Instituto de Investigaciones Históricas, 1973), pp. 266-69.
- (4) Francisco María Piccolo, *Informe del estado de la nueva cristianidad de California y otros documentos*, edited, with notes and appendices, by Ernest J. Burrus, S.J. (Madrid: Ediciones Jose Porrúa Turanzas, 1952), pp. 216-17.
- (5) Piccolo, *op. cit.*, p. 218.
- (6) Del Barco, *op. cit.*, p. 268.
- (7) There is a Certificate of his death, signed by Fr. Miguel del Barco, in the Archivo General de la Nación, Mexico, Provincias Internas, 213, folio 49.

Text of the Description

The Island of California¹, initiating its description from the south (where it begins) to the north, includes the following places, missions and towns, as well as the islands, bays and water sources located therein:

Cabo San Lucas [in the margin: the Indians in their language call this place Yenecamú], which faces the south and the open sea, has a bay protected from the northerly directions to the southeast; it has a very good watering place near the beach.

From this place to the mission of San José it is a distance of four leagues²; next to this mission is a presidio of the same name which was built after the uprising. The presidio is about a block from the sea on the coast facing eastward, and here is the bay to which the Manila galleon has arrived. The arroyo which supplies the presidio and mission empties into this bay. The natives who inhabit the place call it Añuití in their language, and they call their group Pericú. This town (according to the report of the mariners who sail those seas) is across from the port of Matanchel.

From here to the mission of Santa Rosa it is one league; during the uprising at this mission Father Nicolás Tamaral was martyred and burned. This is a visit station of San José³. Continuing north more than one league along the same arroyo, one arrives at another town, called San José Viejo, for it is here that the first mission was founded. But because the spring dried up and the water table became deeper, the town and mission were moved and this place was given the aforesaid name to distinguish it from San José.

Following the route, twelve leagues from here one arrives at the mission of Santiago [in the margin: the Indians call it Aiñini, and it is where Father Lorenzo José Carranco was killed during the uprising]⁴. Here there is yet another missionary in charge, and the inhabitants are of the same aforesaid group. The place is supplied by a very abundant spring.

From here, along the same arroyo, the road heads toward the beach about six leagues distant. There is water on the coast, although it does not flow into the sea in abundance. Here there is a bay, but it has little protection. It is called Las Palmas, for there are palms in this arroyo and at its mouth, just as in the arroyo Los Mártires, which also has very good water, as does the former. In another arroyo which we call El Salto, there are palms and water. The mouths of these three arroyos are at the aforesaid bay, in which there are fine pearl oysters and mother of pearl shells.

From here the road continues, leaving the coast, and reaches the place called San Bartolomé⁵, which has good water and good surrounding lands, although unpopulated and about six leagues from the aforesaid bay. From this place to Santa Ana it is about another six leagues. Here there is a very good arroyo with very good and adequate water, very good open land (unsettled) with remarkable plains, grassy hills and several arroyos with water leading from the mountains across the arroyo facing to the south. These mountains are called Santa Ana; the natives call them Marinó. In the mountains there are remarkable stands of güeribo trees, oak and live oak, as well as veins of silver⁶.

Across from Santa Ana, although at a distance of about six leagues, is the bay of Cerralvo, where the waters of said arroyo enter the sea underground. It is

important to the pearl fishermen, for there are many good pearl beds there as well as on the island (of the same name) which is across from it. It is the nearest island and less than a league from land.

Continuing along the road, at about two leagues from Santa Ana it divides at the arroyo called Las Gallinas and one road goes to La Paz and another to Todos Santos, of which I speak. It is a very rich and fertile mission (as are all of those mentioned)⁷. It is maintained by a very abundant spring which flows to the opposite coast (or western sea), from which it is about a league distant. Here there is another missionary who administers to natives of the same aforesaid language and group, and to another group called Cayague [Callejue], which is small in number⁸.

From here the road is taken to the mission of Nuestra Señora del Pilar de la Paz [in the margin: the natives call it Airapí]. Passing by La Muela⁹, La Venta and El Carrizal, all places with water but without missions, and populated by the group called Ochiti [Huchiti]¹⁰, after twenty leagues La Paz is reached. It is located on the seashore facing toward the east; like the other missions it is very extensive. The mission is maintained by some wells, for the arroyo, which enters the sea there and in the mouth of which are palm trees, is very dry. It is administered by another minister and is populated by the Cayajú [Callejue], Aripa and Ochiti groups, previously named, who speak the same language, although they differ in some and often in many words, which is the way that one is distinguished from the other; nevertheless, they understand each other¹¹.

(To Be Continued)

MARITIME PRESERVATION DIRECTOR NAMED

Harry C. Allendorfer, former American Revolution Bicentennial Administration executive and key coordinator for Operation Sail 1976, has been named Director of Maritime Preservation for the National Trust for Historic Preservation. A retired U.S. Navy captain, he has served the American Revolution Bicentennial Commission and ARBA since 1971. His appointment signals the beginning of a new maritime program at the National Trust which will be committed to the preservation of boats, ships, vessels, marine artifacts and collections and waterfront sites (among other items) significant in American maritime history.